

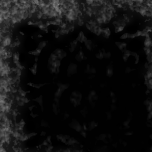
JOHANNES
POLAKIUS
1610-1650

his WRITINGS

LETTER to the
at LEYDEN.

TO THE

CATALOGUE
of the
Library of the
University of Leyden
and their



Printed for the
Johannes

THOUGHTS

ON

MR. WOOLSTON

AND HIS WRITINGS

IN A LETTER TO A GENTLEMAN

OF THE CATHOLIC

THE SECOND EDITION

TO WHICH IS PREFIXED

A CATALOGUE OF ALL THE BOOKS THAT
HAVE BEEN WRITTEN, AND ARE IN THE
POSSESSION OF THE SOCIETY OF
JESUIT, CONTAINING THE NAMES OF THEIR
SEVERAL AUTHORS; AND THEIR RESPECTIVE PRICES

LONDON

Printed by THOMAS ASTLEY, at the
Sign of the Sun in Pall Mall

A CATALOGUE of all the Books
that have been wrote, *pro* and *con*,
in the **Woolstonian** Controversy:
with the Names of their several Au-
thors; their respective Prices; and
by whom Sold.

April 1727.

A Discourse on the Miracles of our Saviour. By Thomas Woolston, B. D. Printed for the Author. Price 1 s.
October, A Second Discourse on the Miracles of our Saviour. By Tho. Woolston. Price 1 s.

A Vindication of our Saviour's Miracles in Answer to Mr. Thomas Woolston. By T. Ray. Printed for J. Marshall. Price 1 s.

March 1728. A Third Discourse on the Miracles of our Saviour. By Tho. Woolston. Price 1 s.

Some Observations of a private Layman, on a Pamphlet lately Published by Mr. Woolston, entitled a Discourse on the Miracles of our Saviour. Sold by J. Roberts. Price 6 d.

May. A Fourth Discourse on the Miracles of our Saviour. By Tho. Woolston. Price 1 s.

For God or the Devil, or just Chastisement no Persecution: Being the Christian's Cry to the Legislature for exemplary Punishment of publick and pernicious Blasphemy: particularly that wretch Woolston, who has impudently and scurrilously turn'd the Miracles of our most Blessed Saviour into Ridicule, in four Blasphe-mous Pamphlets lately Publish'd. Printed for and Sold by J. Roberts. Price 6 d.

Tom of Bedlam's Letter to his Cousin Tom Woolston, occasioned by his late Discourse of the Miracles of our Saviour. Sold by J. Roberts. Price 6 d.

October, A Fifth Discourse on the Miracles of our Saviour. By Tho. Woolston. Price 1 s.

The

The Bishop of London's Pastoral Letter to the People of his Diocese, particularly to those of the two great Cities of London and Westminster. Occasioned by some late Writings in favour of Infidelity. Printed for S. Buckley. Price 1 s.

November, A Vindication of the Literal Sense of three Miracles of Christ. I. His turning Water into Wine. II. His whipping the Buyers and Sellers out of the Temple. III. His exorcising the Devils out of two Men, against the Objections of Tho. Woolston, B. D. in his 1st and 4th Discourses on the Miracles of our Saviour, in three Letters to a Friend. By the Reverend Mr. Atkinson. Printed for R. Ford and J. Gray. Price 1 s.

January 1720. The Interpretation of the Law and the Prophets by Jesus Christ and his Apostles, vindicated; in a Sermon before the University of Cambridge. By Robert Leeke, B. D. Fellow of St. John's College. Printed for W. Innys. Price 1 s.

The Reasonableness of believing in Christ, and the unreasonableness of Infidelity; in two Sermons at Salters-Hall, May 21 and 28. With an Appendix containing brief Remarks upon the Case of Lazarus, relating to Mr. Woolston's 5th Discourse of Miracles. By W. Harris D. D. Printed for R. Ford. Price 6 d.

February, A Sixth Discourse on the Miracles of our Saviour. By Tho. Woolston. Price 1 s.

A Reformation necessary to prevent our Ruin: A Sermon preach'd to the Societies for Reformation of Manners, at St. Mary le Bow, Jan. 8, 1728. By Dr. Smallbrook Bishop of St. Davids. Printed for J. Downing. Price 6 d.

An Address to the Inhabitants of London and Westminster, in Relation to a Pastoral Letter, said to be written by the Bishop of London; Occasion'd by some late Writings in favour of Infidelity. Sold by J. Peele. Price 1 s.

March, The Antidote: A full Answer to Mr. Woolston on the Miracles, containing all that has been advanced by all his Answerers. With an Addition of what they have omitted, and a new Solution of several Difficulties not yet sufficiently accounted for. By Mr. Lowe. Printed for J. Noon. Price 1 s.

March, The Evidence of Christianity asserted and proved from Facts, as authorized by Sacred and Prophane History; wherein all the Texts of the Old and New Testaments are distinctly demonstrated from the concurrent Testimony of all Ages, to be genuine, and all the Prophecies and Types shew by their exact Accomplishment to concur in Jesus of Nazareth. Abstracted from the great Huetius. By John Entick Student in Divinity. With a Preface shewing the Falsity of Woolston's Allegorical Interpretation of our Saviour's Miracles. Printed by J. Pote. Price 4 s.

April,

April, A Dialogue between Mr. Grounds, and Scheme, and Tom Woolston; in which the Insincerity, Inconsistencies, and Absurdities, contained in the latter's Discourses on our Saviour's Miracles are fully detected and proved, and that from a bare Principle of Reason only, and from his own Arguments. Sold by J. Roberts. Price 6 d.

April, A Compendious View of the Grounds of Religion both Natural and Revealed; in two Dissertations. I. Shewing that Natural Religion, and the Christian Revelation, with respect to the Testimony born to it by Miracles, stand both upon one and the same Foundation. II. Upon the Jews, at the time our Saviour acted publickly as the Messenger of God, with respect to their Credulity or wariness in Believing. By Thomas Seaton, M. A. Chaplain to the Earl of Nottingham. Printed for J. Knapton and T. Wotton. Price 1 s.

Gospel Obedience necessary to Salvation; A Lent Sermon at St. Saviour's Southwark, March 28. 1729. By Phillip Ayscough Rector of the said Church. Printed for T. Wotton. Price 4 d.

April, An Answer to the Jewish Rabbi's two Letters against Christ's Resurrection, and his raising Lazarus from the Dead; in a Letter to Mr. Woolston. With some Observations on Mr. Woolston's own Reflections on our Saviour's Conduct. Printed for J. Stephens. Price 6 d.

A Discourse concerning Ridicule and Irony in Writing, in a Letter to the Reverend Dr. Nathaniel Marshall, supposed by Mr. Collins. Printed for J. Brotherton. Price 1 s.

April, Mr. Whiston's Erroneous Principles and Tenets fully Exposed; with a word of Advice to Mr. Woolston. Sold by T. Warner. Price 6 d.

May, The Miracles of Jesus Vindicated. Part I. Containing the Proofs of Jesus's Resurrection stated, and the Objections against it answered. Supposed to be written by Dr. Pearce. Printed for J. Roberts. Price 6 d.

The Miracles of Jesus Vindicated. Part II. By the Author of the first Part: Containing a Defence of the Literal Story of Jesus's driving the Buyers and Sellers out of the Temple, and suffering the Devils to enter into the Herd of Swine. Price 6 d.

May, The Trial of the Witnesses of the Resurrection of Jesus. Supposed to be wrote by Dr. Sherlock Bishop of Bangor. Printed for J. Pemberton. Price 1 s. 6 d.

Remarks upon two late Presentments of the Grand Jury of the County of Middlesex, wherein are shown the Folly and Injustice
of

of Men's persecuting one another for difference of Opinion in Matters of Religion. Printed for A. Moore. Price 6 d.

July, The Miracles of Jesus Vindicated: Part III. Containing the Literal Story of the Barren Fig Tree, and the Water turned into Wine. By the Author of the two former Parts. Price 6 d.

July, A Preservative against the growing Infidelity and Apostasy of this present Age: in three Discourses delivered before the University of Oxford, and at the Temple Church. By W. Tilly D. D. with a large Preface occasioned by Woolston's Blasphemies. Printed for J. Roberts. Price 1 s. 6 d.

August, A Charge concerning the Evidence of the Christian Religion, delivered to the Clergy of the Diocese of St. David's By Dr. Smallbrook, Lord Bishop of St. David's. Printed for J. Knapton. Price 6 d.

More Advice to the Reverend the Clergy of the peculiar Jurisdiction of St. Alban, within the Diocese of London, concerning their Opinion of Woolston, the Accuser of the Brethren, &c. By Philip Stubbs, B. D. Arch Deacon of St. Alban's. Oxford, printed for R. Clements. Price 6 d.

September, A Vindication of our Saviour's Miracles in which Mr. Woolston's Discourses on them are particularly examined, his pretended Authority of the Fathers against the Truth of the Literal Sense are set in a just Light, and his Objections in point of Reason Answered. By Dr. Smallbrook Lord Bishop of St. David's. Printed for J. Knapton. Price 6 s.

September, Two Discourses: The first, an Appeal to the Miracles of Jesus for his Messiahship. The Second, a Demonstration of the Truth and Certainty of his Resurrection from the Dead. By G. Wade, D. D. Vicar of Gainsborough and Prebendary of Lincoln. Printed for G. Strahan. Price 6 d.

September, Instructions to the Bishop of St. David's in Defence of Religious Liberty: Being Remarks upon his Lordship's Dedication lately published, with a Counter-Dedication, compared Paragraph by Paragraph with the same, and humbly Inscribed to that Reverend Prelate. By Jonathan Jones Esq; Sold by C. Marsh. Price 1 s.

October, Mr. Woolston's Defence of his Discourses on the Miracles of our Saviour, against the Bishops of St. David's and London, and his other Adversaries. Part I. Printed for the Author. Price 1 s.

October, Liberty Vindicated: Being a compleat Defence of Mr. Woolston's Discourses on the Miracles of our Saviour against an Hired Clergy. By Jonathan Jones Esq; Price 1 s.

October,

October, The proper Interpretation of the Scriptures cleared and vindicated: in a Sermon before the University of Oxford, June 24. 1729. Wherein the late Schemes and Principles of Infidelity as advanced by the Author of the Grounds, &c. And Particularly by Mr. Woolston, in his Discourses on the Miracles of our Saviour, are briefly examined and refuted. By W. James, M. A. Sold by J. Knapton. Price 6d.

October, An Expostulatory Letter to Mr. Woolston on account of his late Writings. By a Clergyman. Printed for J. Roberts. Price 6d.

November, A Vindication of three of our Saviour's Miracles, in Answer to the Objection of Mr. Woolston's fifth Discourse on the Miracles of our Saviour. By Nath. Lardner. Printed for R. Ford. Price 1 s. 6 d.

November, A Defence of the Lord Bishop of St. David's, in Answer to Jonathan Jones, Esq; supposed to be Wrote by Dr. Waterland. Printed for S. Austen. Price 6 d.

November, The Evidence of our Saviour's Resurrection considered: With the Improvements of this Important Doctrine. By Henry Grove. Printed for J. Gray. Price 1 s.

November, Catholick Principles or St. Paul's Worship, Faith, Hope, and Practice, recommended to Christians of all Persuasions: With a Postscript, to vindicate some Dissenters which Mr. Woolston hath misrepresented as Advocates for Persecution. By the Reverend Mr. Atkinson. Printed for R. Ford. Price 6d.

A Defence of the Scripture History, so far as it concerns the Resurrection of Jairus's Daughter; the Widow of Nairus Son; and Lazarus: In Answer to Mr. Woolston's 5th Discourse on the Miracles of our Saviour. With a Preface containing some Remarks on his Answer to the Lord Bishop of St. David's: Supposed to be wrote by Mr. Stebbing. Printed for J. Pemberton. Price 1 s.

November, Free Thoughts on Mr. Woolston and his Writings in a Letter to a Gentleman at Leyden. Printed for T. Astley at the Rose in St. Paul's Churchyard. Price 6 d. Of whom may be had any Books in this Controversy.

An Impartial Examination, and full Confutation of the Arguments brought by Mr. Woolston's pretended Rabbi, against the Truth of our Saviour's Resurrection. Printed for J. Roberts. Price 4 d.

Christ's Miracles no Allegories: A Sermon by Prideaux Sutton, Rector of Bredon, in the County of Worcester. Printed for S. Mountfort in Worcester, and sold by J. Knapton. Price 1 s.

November,

November, A Vindication of our Saviour's Miracles, in Answer to Mr. Woolston's five last Discourses, in which the three Letters from the pretended Jewish Rabbi are particularly considered. By J. Ray. Printed for J. Roberts. Price 3 s.

December, The Miracles of our Saviour vindicated; containing a Defence of the Literal Story of Jesus's healing the infirm Men at the Pool of Bethesda, and his healing the Paralytick, who was let down through the Roof. The 4th Part by the Author of the 3 former Parts. Price 6 d.

December, A Discourse on our Saviour's Miraculous Power of Healing. In which the Six Cases excepted against by Mr. Woolston are considered. Being a Continuation of the Defence of Scripture History. By the same Author. Price 1 s.

February, A Letter to Mr. Woolston, occasioned by his late Defence of his Discourses in Answer to the Bishops of St. David's and London. From a Deacon of the Church of England. Printed for J. Roberts. Price 6 d.

February, The Establishment vindicated against the Advocates for Licentiousness. Printed for J. Roberts. Price 1 s.

February, A Fair State of the Controversy between Mr. Woolston and his Adversaries. By Thomas Stackhouse. Printed for E. Symon. Price 4 s. 6 d.

The Bishop of London's second Pastoral Letter to the People of his Diocese; occasioned by some late Writings, in which it is asserted, that Reason is a sufficient Guide in matters of Religion without the help of Revelation. Printed for S. Buckley. Price 1 s.

May, Mr. Woolston's Defence of his Discourses on the Miracles of our Saviour, against the Bishops of St. David's and London, and his other Adversaries. Part II. Printed for the Author. Price 1 s.

In the Press.

A Conference upon the Miracles of our Blessed Saviour, wherein all the Objections proposed in Mr. Woolston's six Discourses, and several other greater Difficulties are fully stated and considered; and the Truth of the Christian Religion is evidently proved. By W. Stevenson, M. A. Rector of Colwall in Herefordshire. Printed for J. and J. Knapton.

A Vindication of our Saviour's Miracles, Vol. II. By Dr. Smallbrooke Bishop of St. David's.

A second Address to the Inhabitants of London and Westminster, occasioned by a second Pastoral Letter.

lately made their Appearance, and what



that we have our Wonders in the Moral
as well as in the Vegetable World, and
England ever faithful in Heroes, Law-

LONDON,

Sept. 30. 1729.
SIR, my late

I HAVE the Honour of Yours, and
am very glad to hear that you have
almost finished your Travels, and have
some Thoughts of returning to *England*.
For as we shall then reap the benefit and
service of your Studies, there is no doubt
but you will meet with such grateful Ac-
knowledgments, as are due to a Gentle-
man who travels, not so much to please
his own Curiosity, as with a View, by his
Studies, to serve and adorn his Country.
In the mean time you are desirous to
know the State of Religion and Learn-
ing amongst us, what new Authors have

B

lately

lately made their Appearance, and what Reputation and Character they bear in the Republic of Letters.

To gratify your Enquiries of this sort, as far as I am able, I assure you, Sir, that we have our Wonders in the Moral as well as in the Vegetable World, and *England*, ever fruitful in Heroes, Lawgivers, Politicians, and I may add Schemists in Religion too, has lately produced an Author, who is admired by our *Beaux*, the *Deists*, as a Prodigy of Learning, a Man of uncommon Thought and Genius; nay, as great a Curiosity as the *American Aloe* that is now blooming in our cold Northern Climate.

It would be impertinent in me to pretend to give you a Description of that beautiful Exotic, with whose culture and properties you are much better acquainted; but there is one Circumstance in the growth of this Plant which I cannot omit; our Naturalists tell us that it never flourished in our Climate to such a degree

degree of Perfection as it does this present Year; and I may add of our Author, that altho' we have had every now and then a Writer shoot up, who has made a bold Pass at Religion, yet from the Beginning of Christianity to this present Year, no Jew, besides him, ever treated the Miracles of our Redeemer with such boldness in Perfection, indecent Raillery, and unmannerly Freedom.

ON a perusal of his Writings, you may be apt to think, as many other wise and good Men have done, that he is an impious and blasphemous Infidel.—But who is it we may presume to call so, and on whom may we venture to fix the odious Epithet? Shall we call such a one, Infidel, who insinuates in almost every page of his Writings, that the Christian Religion has nothing to distinguish it from the Impostures of *Mahomet* and the old Pagan World? Shall we call him Infidel, who boldly avers that our Saviour's Miracles, which are one great proof of his Messiahship, are neither bet-

ter not worse than the Acts of Magister in short, will you call him Infidel, who has therefore attacked them with the Malice of a Jew, and a Ridicule daring enough for an Apostate *Julian*? Oh no, by no means, pray take care what you do. For our Author will be as angry with you, as he is with my Lord Bishop of *St. David's*, if you won't call him a very good Christian; for he tells us, he has published some Tracts in defence of Christianity, which, without Vanity, are equal, if not superior, to any Thing this Age has produced.

BUT what I think puts it out of all doubt that he is a very good Christian, is, his Defence of his Discourses, *part 1st*: Where he assures us, that it is matter of much Comfort that he has not yet heard that any of his Disciples have been hanged, lamenting his Misfortune of reading his Discourses, as what encouraged him to Sin, and brought him to the Gallows. Now does not this argue a Temper truly Christian and Humane?

And

And yet as great a Contempt as he is pleas-
ed to express for the *Miracles* of Jesus,
I dare promise our Author, that when
the reading his *Discourses* makes any
Man wiser and better, *that* shall be re-
corded as *One*, and have a *Monumentum*
ere perennius.

THE indecent Freedom which this
Gentleman is pleased to take with the
inspired Writings, will naturally suggest
to you some Thoughts on the Liberty of
the Press, which is an invaluable Part of
our Constitution, and a Privilege where-
in we excel almost all other parts of
Christendom. You know, Sir, that it was
to this we owe the Glory of the Refor-
mation, and the happy Progress we have
made since in all the Branches of Sci-
ence, and that by this means we have
extended our Learning, with the same
Honour and Reputation as we have done
our Arms, tho' with this pleasing Dif-
ference, that while the Dread of our Arms
might alienate the Hearts of Foreigners,
the

the Reputation of our Learning, Civility, and Politeness has made all *Europe* our Friends.

BUT more especially on the Subjects of Divinity, for the solidity and usefulness of their Matter, variety of Learning, perspicuity of Method, and beauties of Style, our Divines are allowed to excel those of any Nation whatever. And their Disputes on Theological Points are read by all learned Foreigners, as well as by us, with Admiration and Applause.

HOWEVER, this unrestrained Liberty of the Press, like other good things abused, is apt to produce, in raw unthinking Minds, Consequences very terrible to think of, I mean Scepticism and Infidelity: a Humour of debating, and turning into ridicule, the sacred and important Truths of Religion.

TRUE, indeed, in points of mere Speculation, as we say, and matters indifferent, a general Liberty should be encouraged,

raged; for the Improvement of Science,
and the Entertainment of Men of Genius
and Learning. For of what consequence
is it to me, or the World, if in their re-
lations on the same subject, two ingeni-
ous men differ about the diameter and
height of the Pyramids in *Egypt*; or could
not agree between themselves, who best
understood the Nature and Rules of the
Epic Poem, *Bossu*, or our countryman
Dryden? it is not two pence up or down
to any Man in the World.

BUT in matters of Speculation which
may influence our Loyalty and Religion,
and Faith, and Morals, the matter is quite
otherwise. And therefore, in Disputes
on such nice Cases, as the Principles of
Government, the Measures of submission
to the Civil Magistrate, the Obligations
of Religion, and the Boundaries of Vir-
tue and Vice; all which are Theſes which,
you know, Sir, may be debated in the
Schools, with great Ingenuity and Learn-
ing, and without any ill effect on Loyal-
ty,

ry, or Faith and good Manners; if Ingenious Men will publish their Opinions to the World, these are not subjects for Irony and Ridicule, but are to be discussed in a calm, decent, and serious way, or otherwise you will destroy all Government and Order, and sap the Foundation of Religion and Virtue.

LIBERTY of thinking, writing, and judging, for our selves, says this Writer, is a natural, a christian, and a protestant, Right. It is so, and I entirely agree with him, that it is a Right which the Magistrates, as well as the Subjects, are interested in, and to see to the conservation of, or their Understandings, as well as their Pursets, will be ridden by a tyrannical Priesthood. But I would be glad to know from him, (who I presume is a very good Casuist) where is the point in which Liberty ends and Licentiousness begins? Do not some folks in their Writings, as well as in common Conversation, make use of Liberty for a Cloak of Licen-

Itself is an undeniable Proof.

And yet I dare say, that this Gentleman, and some of his Admirers, can think of a Subject, which if they should think fit to treat with the same unmannerly Freedoms they do the Dignity of our Saviour, and the Truth of his Religion; the Temporal Lawyers would soon help them to such a distraction, as they might have reason to remember to the day of their death. But the Truth is, the Argument is too hot for their Fingers; 'tis a *Noli me tangere*, and they have wit enough to decline it. Men of their complexion are not addicted to Sufferings for any Cause, and much less to Martyrdom for any sort of Opinions.

For the Honour of our Administration, it may be said, there is no part of Christendom where Liberty of Debate, and Freedom of writing is so amply indulg'd; in so much that those who are gone into the party of Deism, and have a mind

to shine in the distinguish'd Glass of *Free-thinkers* (as they love to be call'd) are seldom or never call'd to account for their insolent affronts to the *Christian Religion*: or if at any time they are, yet such is the Lenity of the Government, and Moderation of the Clergy, that, God be praised, they can treat *its* Adversaries with Generosity and Candour; a sort of Treatment, I confess, the most agreeable to the Rules of our Religion, and which I would wish to be ever practis'd towards Gainsayers, that they may see and love the Spirit we are of, and thereby be won over to the acknowledgment of the Truth.

BUT after all, Sir, I am of the opinion of a favourite Author of your's, that it cannot easily be answered to God or Man, why a Law is not made for limiting the Press, at least so far as to prevent the publishing of such pernicious Books, as, under pretence of Free-thinking, endeavour to overthrow those Tenets in Religion which have been held inviolable almost in all Ages, by every Sect that pretend to be Christian; and cannot therefore

fore with any colour of Reason be call'd Points in Controversy, or Matters of Speculation, as some would pretend.

THESE Sentiments concerning the Liberty of the Press, perhaps you think a Digression: therefore to return; I have told you that our Author is admired as a Man of excellent Parts, deep Learning, and well vers'd in the Fathers. But then may we not lament him as an unhappy Instance of what strange Use, a whimsical or designing Brain may make of those venerable Writers? for what Man of less parts than himself, could have drawn Arguments from them to banter and ridicule an establish'd Priesthood, of which they every where speak in magnificent Terms; nay, in some of them may be found such parabolical Expressions, concerning the Dignity and Use of the several Orders of our Church, as all Men of Sense understand, as we say, *cum grano salis*: But who, I pray, of less Ingenuity than himself, could have extracted from those excellent Lights of the Church, such idle Enthusiasm and *Réverie* as we may find in Mrs Bourignon, who made such a

Noise in the *Low-Countries*, and daily
hear from the deluded Admirers of *Muggel-
ton* and *Fox*, amongst ourselves. But pray
hear him, "if the Ministers of the Let-

ter will not ascend with me, the sub-

lime and allegorical Mountain of di-

vine Contemplation, they shall have

no Comfort nor Enjoyment of them-

selves in the low Valley of the Letter,

"if I can disquiet them." *Def. 2. 60.*

No, no, if God and good Friends chari-

ritably vouchsafe the Clergy some Sweet

of this Life, our Author, poor Man! is

resolv'd they shall taste them, as *Jonathan*

did his Honey, at the end of a Rod.

REALLY, Sir, whatever we may boast,

that by the help of free-thinking, we are

carried to an *Athenian* Taste and Relish

in all Parts of Learning; yet in Matters

of Religion, I'm sure, we have too much

of an *Athenian* Humour, a Curiosity to

hear or to tell some new thing, a Fond-

ness for new Schemes and Notions in Re-

ligion: This Humour was once confin'd

to a Set of Men, who would be thought

the brighter and superior part of Man-

kind,

kind, I mean our Beaux, the *Deists* at *Wall's* and the *Grecians*; but now, it has so mix'd itself with the Mass or Body of our People here in *England*, that they affect to be as Free-thinkers, i. e. as staunch Unbelievers, as those of the highest Rank.

As a Proof of the Assertion, although the Christian Religion, has been proved with admirable Eloquence and Reasoning, to be the best and wisest Institution among Mankind, its Precepts most agreeable to pure and uncorrupted Reason, most salutary and beneficial to Mankind, every much for the Honour of God, and every way worthy of him; yet let any whimsical or designing Enthusiast but offer a few Arguments, (such as they are) to annihilate the present Scheme of the Gospel, and turn the Parsons adrift, he shall be heard, not only with Attention but Applause, his Admirers shall extol him to the Skies, as the Oracle of Reason, and raise him a comfortable Subsidance into the Bargain; this our Author has experienced to his great Satisfaction.

For to say nothing of the many *Honorary* Letters he has had from all Parts of *Europe*, (some as far as *Constantinople*) in praise of his Performance; he has a more grateful Incense daily offered him by his Disciples at *Home*, who make him their Toast and darling Theme, and strive who shall do him Justice in Epithets of the greatest *Eclat*. His Friend Mr *Grounds*, calls him the bold *Yee-pag-se*; Mr *Scheme* the Phoenix of the Age, but his Rabbi (and he's the Man for my Money) stamps with his Foot, and swears by his Prophets, that our Author is the Mirror of all Cabbalistical Learning.

COMPLIMENTS like these have been paid to Men of Learning in all Ages; but are confessedly due to a Gentleman of Merit and Capacity, equal, if not superior, to any Genius our Times have produced. Let us then consider what important Discoveries he has bless'd the World withal, and thankfully acknowledge his Services to the Age we live in.

It has been an old Custom, you know, Sir, among not only the greatest, but best part of the World; and the most glorious for Arts, Learning, and War, to pay a Reverence to the Priesthood, and assign Lands for its Support. In *England* likewise, by the Piety of our Ancestors many stately and magnificent Christian Temples have been rais'd to the Honour of our God, and our Redeemer; and by the Munificence of those glorious Souls and Benefactors, a plentiful Provision has been reach'd out to many of those learned and good Men, whose happiness it is to wait at the Altar. But, Lord! how have their noble Intentions been frustrated, how has their Goodness been abused! Our Author, I'll assure you, Sir, has discover'd, from his allegorical and sublime Mountain of Contemplation, that our Clergy, on whom these Revenues are bestow'd, are (when compar'd with himself, I suppose,) but *Whiffers* in Divinity, a Pack of Ecclesiastical Noodles, and the Pest of Mankind; nay, he would insinuate, that *Priests of all Religions are the same*. Resolv'd therefore he is to recover the

World

World out of the Possession and Government of such Blockheads. He will no longer suffer Kings and States to be led by them, to establish their Decrets by Law, and inflict Penalties on the Opposers of them.

Your Smile, Sir, it may be, and begin to pity our Author, as one very far gone in a certain Distemper that he little thinks of; perhaps too you may be apt to think his Attempts a peice of Quixotism, far beyond that of the Knight in the Romance: because the Clergy are already in Possession, which is eleven points of the Law, and therefore say you, they will undoubtedly observe the old Maxim, *Præmoniti, Præmuniti*, and gallantly keep the Field, as becomes the well ordered Army of the Living God, though an Host of Freethinkers, and our Author their General, should presume to oppose them.

ALL this I verily believe, Sir, as much as you do, and yet this Philistine thinks himself more than their Match, and is

so sanguine and elate upon his imagined
 Conquest, that he can scarce forbear *cross-
 ing before the Victory*. For in his facerious
 Dedication, to my Lord of *St. Asaph*,
 (which by the by is a Specimen of that
 fine Ridicule which gives such a *Zest* to
 his Writings) "What, *says he*, my Lord,
 "if we made a Push for an Act of Par-
 "liament, to turn the Clergy to grass
 "after King *Harry* the Eighth's Monks
 "and Fryars, where would be the Harm
 "of it? Nay, the Advantage to the Pub-
 "lick as well as to Religion, would be
 "great, if their Revenues were applied
 "to the Payment of the National Debts,
 "with a Reserve to ourselves (remem-
 "ber that, my Lord,) of large Emolu-
 "ments out of them, according to our
 "great Merits, otherwise worldly-wise
 "Men will repute us impolitic Fools,
 "which you---I humbly presume, will
 "never endure the Reproach of.

PAY the Debts of the Nation with the
 Revenues of the Church! Ha, ha, he.
 You see, Sir, our old Friend's turn'd Pro-
 jector at last. Fare thee well then, poor

Church of England, say he *is* *not* *yet* *at* *last*, *perish*. Indeed I don't as yet hear that our Governours entirely approve of his Scheme; but whenever they do, there is no doubt but he'll receive the Thanks of the Treasury in such an emphatical manner, as he may think it a Recompence sufficient, tho' the Archbishoprick of Canterbury should chance to be void, before the King is apprized of his singular Worth and Qualifications for it. But by the by, if out of such large Emoluments, as no doubt he'll receive, he does not send me a little Hush-Money, (let him remember that, Sir,) I shall be apt to tell tales, and discover that he stole his Scheme from a Manuscript of his old Friends C---s and T---s.

AND now after all, have our Clergy done any thing to provoke him? methinks they are strangely wanting to themselves, that they do not make their Submission, and enter into a Truce? Well, though they may be refractory, it is to

be

be hoped our Author will not pursue his Victories too far. The Conqueror of the World gained most Applause, when he subdued his private self; and that Victor is truly great, who shews himself to his Captives generous and humane.

We may presume then, that he will think it Glory enough, to have it recorded on Obelisks of Marble, or rather in some more durable Writer, or a Genius for History equal to the best of the Ancients, That in the 17th Century of the Christian Æra, *T. W.* a most learned Rabbi, by his profound Skill in interpreting some Scriptures relating to the Messiah, routed, and put to flight an Hireling Priesthood, who stiled themselves the Soldiers of (one) *Jesus Christ*, and Ministers of his Gospel, &c. and having got their Revenues applied towards the Payment of the publick Debts, thereby became the Support, and Ornament, and Darling of his Country.

to **THIS** were methinks, Sir, an Action so truly heroick, as might revive the Spirit of old *Homer*, and engage him to charm us once more with a

Μην αειδὲ θεὰ πολέμῳ θυρωροῦσθαι.

IA. α.

TO be serious; We cannot enough thank the Almighty, who dispos'd us in to the World, when the Christian Name bears Pomp and Authority, and not in its offensive, low, and despis'd Beginnings; but, alas! its State is as much Militant as ever, for there are earthly and narrow Souls, as deeply scandaled at the Prosperity the Professors and Teachers of this Sacred Faith enjoy: but since the Necessaries, Conveniences, and Honours of Life, which the Clergy enjoy, are so great an Offence to their Despisers, they are the more engaged to hold them dear; for they who envy a Man for what he has, would certainly scorn him without

it;

it, when therefore they are both in good and bad Fortune irreconcilable to them; may they always offend with their Happiness, for it is not to be doubted, but that there are Bishops and Governors in the Church of *England*, whose decent Hospitality, Meekness, and Charity to their Brethren, will place them in the same Mansions with the most heroick Poor; and convince the Mistake of their Enemies, that the Eternal Pastor has given his worldly Blessings into Hands by which he approves their Distribution; and still bestows upon us, great and exemplary Spirits that can conquer the Difficulties and Enchantments of Wealth itself.

HOWEVER, Sir, since neither the many Excellencies of our Church, nor the personal Merits of her Clergy, can procure them any kind Treatment from the Adversaries of the Christian Faith, more especially our *Deists* and *Freethinkers*,

as they love to be call'd. I hope the Clergy will think themselves the more obliged to look into the rock whence they were hewn, for if they are, but united in a Harmony of Affections, and Sweetness of Behaviour, towards each other, their Faith and Principles, their Piety and Learning, must needs render them to their Adversaries beautifully terrible as an Army with Banners.

In the next place give me leave to add, that since by the Constitution of our Church, Pluralities are allowed of to encourage Industry and reward Merit, and that those who are judg'd worthy, may receive double Honour; in such a Case, it were to be wish'd that Pluralists, who are sometimes Dignitaries too, would think themselves obliged to a liberal Provision for their Curates. This would be a means to wipe off a Reflection, which the Laity can't help making with Rity and Concern, (which with some of them is but a genteeler Phrase for Contempt)

~~Continued~~ that the annual Stipend allowed by some Clergymen, to those who wait at the Table of the *Lord*, is many times less than what they give to those who wait at their own.

THIS would likewise abate, what, I confess, seems an invidious Reflection; that many of the Sacred Order, sweat, as it were, under a Load of Preferments, to the great Prejudice of many ingenious and good Men, who would think themselves happy to have but the Gleanings of that Vintage, where others (I had almost said) luxuriously feed. And therefore to speak my Sentiments freely, I heartily wish that the Bishops of our Church would think this matter worthy their Regard. For how does their spiritual Charter the Gospel, magnify the Office of the Priesthood? Are not the Ministers of Jesus styled Ambassadors of Christ, and Co-workers with him? How fitting therefore is it, that every one engaged in the honourable Work of the

Mini-

Ministry, should have such a Provision made for him, as, though not every way suitable to the Ambassador, may at least be such a comfortable Subsistence as becomes the Minister of Christ.

IN short, Sir, I humbly conceive that such a Provision would be much for the Honour and Advantage of Religion in general, and very much for the Credit of our Church in particular, which in all other Respects, I have heard you esteem as the best Constituted Church upon Earth. It would be a means to furnish the inferior Clergy, with more Books and more Learning than perhaps they sometimes have, and thereby make them more than a Match for any sturdy Free-Thinker.

BUT I forget my Province, and you may justly enough remind me that

*Non tali auxilio, nec Defensoribus istis
Clerus eger.*

I RE-

(2)
therefore, and drop my
Pen, with the Apology of the old Man
in *Terence*

Homo sum, & nihil humani

A me alienum puto.

I HAVE a sincere regard for Religion,
and no Views beyond what I profess.

THUS, Sir, I have finished the Task
you were pleased to enjoin me, and
therefore hope, these free Thoughts of
mine may have the Favour of your Par-
don, if not the Advantage of your E-
steem.

To make amends for my Imperfections,
I have sent you some Writers who will
undoubtedly please you: The one is
an ingenious Layman; the others,
are most excellent Prelates of our
Church, who not only preach great
Things but live them, and adorn

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